moral, and that of the religious, affections. All the virtues are pleasurable in themselves, and lead to beneficial results ; but they do so only when exercised as virtues, and not for the mere pleasures or benefits that accompany them. "When attended to merely for the sake of the consequences, it will be found that the consequences do not follow. In like manner, we find that spiritual affections produce such a hallowed influence on the soul only when performed as duties which we owe to God. We must therefore seek for some deeper foundation on which to build the duty of prayer.

Prayer has a quintuple foundation in natural religion. Three of the grounds are merely subsidiary to the others, which furnish the proper basis.

First, The deepest and highest feelings of our nature prompt to prayer. Admiration of God's works, gratitude for favours, a consciousness of guilt, and a sense of helplessness, all find their becoming expression in the soul pouring itself out to God. This is the result to which they spontaneously lead, except in so far as they are restrained, by a speculative unbelief, or by cherished sins. The very atheist in these days is compelled to become pantheist, that he may find outlet to these feelings, in communion with an invisible power. Eousseau talks of a " bewildering ecstasy, to which my mind abandoned itself without control, and which, in the excitement of my transports, made me sometimes exclaim^ 'Oh, great being! oh, great being!' without being able to say or think more."

To take only one of these feelings—the sense of weakness—

" There is," says Guizot, " a sentiment to be found under diverse forms among all men, the sentiment of the need of some external succour, of a support to the human will, of a force which may lend its force and strength to our necessity. The man searches all around for this support, and for this force to aid him; he

requires them as the encouragement of friendship, as counsel to his wisdom, as an example to copy, to approve of what he likes, and from a dread of blame. There is not a person who cannot produce in his own case a thousand proofs of this movement of a soul seeking out of itself an aid to its own freedom, which it feels to be at once real and insufficient. And as the visible world and human society do not respond always to his wishes, as they are infected with the same insufficiency which he finds